LONDON, SATURDAY, DECEMBER 23, 1911.

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Notes.

CHRISTMAS IN BRITTANY.

Only now am I reading Anatole Le Braz's admirably told 'Vieilles Histoires de Pays Breton,' and I feel that I should like to impart something of my enjoyment to those within the circle of 'N. & Q.' who are alive to the charm of the folk-lore of a rugged race, which, even in these days, keeps much to itself, and has no great opinion of the rest of mankind.

In a chapter headed 'Nédélek'=Christmas, we have an account of the beliefs which the Bretons have interwoven with the Gospel story. A few days before Christmas singers go about the streets, carolling the Nativity, and often the rustics assemble on churchyard steps at night, regardless of the weather, and give a musical rehearsal of its incidents. The Breton legend teaches plainly that it was not because there was actually no room in the inn at Bethlehem that St. Joseph and the Blessed Virgin were refused admission, but because the host wished to reserve such accommodation as he had for carriage-people. "No, no: go along," cried he within his closed doors; "we do not house vagabonds." It was only when his son, who was studying for the priesthood, pleaded for the old man and the Maid, that they were allowed to take shelter in the cattle-shed, where, before morning,

> a Mother laid her Baby
> In a manger for His bed:—
> Mary was that Mother mild,
> Jesus Christ her little Child.

When she wished for help in the swathing, Joseph sought aid from the inn; but the surly host refused to be disturbed from his comfortable Breton bed (*lit clos*) near the hearth, and said that his household could not be troubled. In the end he allowed his daughter Bertha, who had but stumps within her sleeves, to accompany the pleader to the shed; and as soon as she had the Infant placed upon her lap, she no longer lacked arms and hands wherewith to put on the swaddling clothes. Then did Bertha, whose very smile, thereafter, proved miraculous, sing a cradle-song, which Breton mothers still use—and sick children at the sound of it fall asleep and are cured. "Thou hast watched by me on earth to-night," said Our Lady to her;

> "thou shalt enjoy near me the light of endless day. Thy festival shall be celebrated just before mine. Women in childbed shall invoke thee in their pain, and bless thee in their joy. Thou shalt give health and strength to nurslings, and to nurses nutrition inexhaustible. This promise which I make, thou mayst be sure my Son will ratify."

When the angels sang 'Gloria' the whole world thrilled, and everybody—the mountain shepherds first, then mariners, labourers, artisans, and, last, the kings—trooped to Bethlehem. Even in limbo the spirits were permitted to gaze on the bright face of Emmanuel.

Christmas is a festival still for the dead as well as for the living, and sometimes when country-folk are on their way to the Midnight Mass, they encounter a procession of souls, headed by a silent priest accompanied by a choirboy who shakes a bell which makes no sound. This cortège makes its way to some ruined chapel, and there, on an altar generally deserted, but now mysteriously vested and lighted, almost inaudibly the Sacrifice is offered. The souls are habited in white or grey or black, according to the stage of their purification.

On Christmas night the cattle have double provender, and they are better bedded than at ordinary times. They talk among themselves in human speech.

A terrible tale is told of a farmer who, having been unmerciful to his beasts, was condemned to return from the other world at this season, and to be trodden underfoot by the occupants of the stable until his offences were expiated by suffering. Many a Breton soul is supposed to come back to earth to work out its sentence.

Not only animate beings, but the whole creation enters into the joy of Christmastide. While the twelve strokes of midnight sound on the Eve of the Nativity, both land and water are stirred; treasure hoards and enchanted halls are revealed, and brown leaves which may yet flutter on the trees become momentarily green; love-compelling golden grass (*l'herbe d'or*) flowers, and scents the meadows. The wells give wine instead of water. M. Le Braz asserts that there are poor people in Brittany who have never tasted wine. Why, it is asked, should not the Jesus, who is then being born repeat in their favour just once a year the miracle of Cana?

St. Swithin.

MISTLETOE.

Some account of this "quaint and mystic" plant, the *Viscum album* of the botanist, and its association with superstition, may be suitable at this festive season. Although it was the mistletoe of the oak that the Druids consecrated, yet the green tufts of mistletoe are rarely to be found on the oak tree. Its favourite trees, in this country, appear to be the poplar, whitethorn, and especially the apple tree; it also grows on willows, limes, elms, and firs; less often on the mountain ash and maple. It has been found on the larch and the cedar of Lebanon. In Scotland it is almost unknown. At no period of its existence does it derive any nourishment from the soil. The mistletoe held in veneration by the Druids was that which was found only on the oak, and its virtues depended altogether upon the manner in which it was obtained. A religious procession of Druids and Druidesses repaired to the forest, and having found the mistletoe, the chief priest ascended the oak in which it was growing. They sang a hymn—"ad viscum cantare Druidæ solebant"—and then the plant was cut down with a silver sickle and received in a clean white sheet spread out below, and held up by the other priests; for the mistletoe lost all its virtues if it touched the ground. The other Druids received it with respect, and the attendant youths distributed it to the people as a holy thing, crying, "The mistletoe for the New Year."

Other superstitions connected with this plant are recorded. For instance, in Sweden a ring made from its wood is considered to be a charm against evil. In Worcestershire there is a popular belief that farmers were in the habit of cutting a bough of mistletoe, and giving it to the cow that first calved after New Year's Day to eat, as this was supposed to avert ill-luck from the dairy. In the West of England there is also a tradition that the Cross was made of mistletoe, which until that time had been a fine forest tree, but was henceforth, as a punishment, condemned to lead a parasitical existence, and never to draw sustenance from the earth again. In Brittany the plant is named *herbe de la Croix*. In some districts it is called the devil's fuge—also the spectre wand, from a belief that with due incantations a branch held in the hand will compel the appearance of a spectre, and require it to speak. Medicinally it was formerly used as an anti-spasmodic. Persons in Sweden afflicted with epilepsy carry with them a knife having a handle of oak mistletoe, which plant they call "thunderbesom," connecting it with lightning and fire. The oak mistletoe had such repute for "helping" in the diseases incidental to infirmity and old age that it was called *lignum Sanctæ Crucis*—wood of the Holy Cross. Sir John Colbatch in 1720 published 'A Dissertation concerning the Mistletoe: a Most Wonderful Specifick for the Cure of Convulsive Distempers,' in which he says:—

> "This beautiful plant must have been designed by the Almighty for further and more noble purposes than barely to feed thrushes, or to be hung superstitiously in houses to drive away evil spirits."

Sculptured sprays and berries, with leaves of mistletoe, fill the spandrels of the tomb of one of the Berkeleys in Bristol Cathedral—a very rare adornment, because, for some unknown reason, the parasite has been generally excluded from the decorations of churches. The custom of decorating houses at Christmas with evergreens, of which the mistletoe is one, is a remnant of Druidism, and was originally intended as an inducement to the sylvan spirits to

> "repair to them, and remain unnipped with frost and cold winds, until a milder season had renewed the foliage of their darling abodes."

The custom of kissing under the mistletoe seems to have been derived from the Scandinavians. According to them one of their most beautiful, bright, and good-natured

gods was killed by an arrow of mistletoe, which an earth-god had shot at him. The goddess Friga wove a spell whereby mistletoe was prevented from growing on the earth again; hence it grows on trees; and she decreed that it must be suspended in mid-air, and under it the kiss of peace be exchanged; and this is why we have the mistletoe in our houses at Christmas.

TOM JONES.

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(*Continued from* 11 S. ii. 502.)

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W. C. B.

WHITTINGTON AND HIS CAT: EASTERN VARIANTS.

THIS well-known British household tale has been treated with its sundry variants—Italian, Breton, Norwegian, Russian, and Persian—in W. A. Clouston's 'Popular Tales and Fictions,' 1887, vol. ii. pp. 65–78. The account concludes with this remark:—

"With regard to the Russian version, Mr. Ralston thinks there can be little doubt as to its origin, 'such a feature as the incense-burning pointing directly to a Buddhist source'; and he is probably right in this conjecture, notwithstanding the circumstantial and unembellished narrative of the Persian historian [Abdullâh, the son of Fazlullâh, in whose 'Events of Ages and Fates of Cities' it is given], to which, however, he makes no reference. The original Buddhist story—or a variant of it—may well have reached Russia via China. Yet nothing at all like our story has hitherto been found in Indian fiction, so far as I am aware, which is strange, since we have seen that it has been so long domiciled in Persia as to become one of the historical traditions of that country. But if the facts be not as the Persian historian relates them [namely, that the monarchy of Kays was primarily established upon the wealth which a cat of a poor old widow at Siráf had put in her possession through its invaluable service to an Indian sovereign in freeing him from mice].....whence came the story into Persia? From India unquestionably; and we may trust that the Buddhist original will yet be discovered."

Has this expectation of Clouston been fulfilled? That such has not been the case I gather from 'The Encyclopædia Britannica,' 1910, vol. xxviii. p. 615, where the derivation of this tale is summarized briefly thus:—

"Attempts have been made to explain the story as possibly referring to vessels called 'cats,' which were employed in the North Sea trade, or to the French *achat* (purchase). But Thomas Keightley ['Tales and Popular Fictions,' 1834] traced the cat story in Persian, Danish, and Italian folk-lore at least as far back as the thirteenth century."

For my part, recently making a general rummage among the several Chinese translations of the Buddhist Canon, I have come across an Indian story which was evidently contemporary with the Buddha, and was recorded, at the latest, within a few centuries of his death, and bears a striking appearance of having been the main source which gave rise to all the versions that exist in Europe and Persia. As the narration is too lengthy for insertion, I translate it, with some omissions, as follows :—

"In times of yore there dwelt an opulent man in a village. Not very long after marriage his wife bore him a son, when he resolved to make a voyage for acquiring immense riches. Fearing that to leave her with abundance might cause her ruin by a luxurious life, he gave his wife a very limited sum, secretly entrusting most of his money to a fellow-trader on condition that he should relieve her in all emergencies. Thus he went on the ocean, was shipwrecked, and was heard of no more. Thenceforth his trustee became absolutely heedless of the contract ; his wife and son lived in poverty, succoured now and again by her relatives. When the son had grown up, he inquired of his mother what had been his forefathers' business. 'Trade,' she replied. He asked her to get funds sufficient for him to start in trade. The mother answered, 'I have now nothing left, after having so hardly reared you up with the frequent help of our relatives. But,' continued she, 'So-and-so, a trader in this village, was formerly a bosom friend of your father ; so you may obtain certain aid if you only call upon him for it.' The son followed the advice and went to see him.

"When the lad came close to the trader's dwelling, it happened that the master was violently rebuking a numskull who had three times lost the money which the former had lent him. Now out of the house there came a maidservant carrying sweepings with a dead rat in them. Glancing his eye thereon, the master asked the much-confounded debtor this offhand question : 'Know you not that a clever fellow could make himself rich even with this dead rat as the only means to set himself up ?' Overhearing this, the lad thought it contained a great truth. He followed the maidservant to a distance, saw her throw the rat in a pit, picked it up, and kept it by him. Thence he went to a city, where he found a cat chained by the neck to a pillar, and apparently very hungry. He showed the rat to the cat which began to spring towards it. Now the keeper of the cat appeared, and after a brief bargaining with the lad bartered two handfuls of pease for the dead rat, with which to feed his pet animal. The lad baked the pease upon a heated tile. After eating but a small portion, he put the remnants in his sleeves, and carried them with a potful of cool water into an outlying part of the city where woodcutters used to halt on their way home. After waiting there till the evening, he saw them return from their work, and accosted them, saying, 'Brothers, it was very hot to-day ; rest yourselves here for a while.' He entertained them with his pease and cool water, and was given by every one of them a faggot with thanks. He made them into a bundle, took them into the market, and sold them for cowries. With all the money-shells he thus earned he bought a quantity of pease, baked them, and took them with water as before to the woodcutters' halting-place. By daily pursuing the same course he became at length possessed of a not inconsiderable fortune. One day he told them, 'Do not weary yourselves any more by going each of you to the market for vending firewood : it will be far better for you to put up all your wood in my hut and let me transact the sales for you all.' Their consent was unanimous ; ever after they used every day to bring in firewood and receive the price from him. Another time, it incessantly rained for a whole week, which immensely raised the value of fuel, so that his gain was very extraordinary.

"Now the lad considered it unwise to remain in such a paltry occupation as that of a fuel-seller, so he turned himself into a dealer in miscellaneous wares, then into a perfumer, then into a money-broker, every change of his business being immediately attended with rapid multiplication of his fortune. As the last-named business of his prospered so greatly as to overshadow the fame of all other money-brokers, the latter used to give vent to their anger by calling him the Rat-Money-Broker, holding in derision his riches, which had risen from a single rat's carcass. Further, full of raging envy, they met together and deliberated upon how to overturn the establishment of this marvellous parvenu. The decision they came to was that they should somehow urge the lad to go for great profits on the ocean, where he might meet an untimely death, as was the fate of his father. So they assembled within earshot of his office, when one of them broke forth loudly into this speech : 'Know you not this worldwide principle, *The more the generation proceeds, the more degradation obtains ?* Thus, even in a single man's life, the gradual abasement of his status compels him to alter his means of travelling, from elephant to horse, from horse to sedan, from sedan to shanks's mare. And it is a good example you are now witnessing in this Rat-Money-Broker, who is ever toiling in such a trivial vocation as the exchange of coins and cowries, whereas all his fathers were renowned for their success in oceanic trade.' The Rat-Money-Broker, after hearkening to this speech, went home and questioned his mother : 'Is it true that my ancestors were very rich because of bringing home a great many rarities from the ocean ?' She replied, 'Yes, it is true,' for she rightly suspected from his words that somebody had already disclosed it to her son.

"The mother's answering in this way instantly stirred up in his mind such a fervent desire to seek for treasures over the ocean that he would thenceforward never desist from entreating her permission to do so. Finally, her assent was given, though very reluctantly. He prepared a large vessel, gathered skilful sailors and well-natured companions, and departed from the harbour under propitious gales, which, after a comparatively short time, made the vessel reach the Jewellery Land (Ratnadvipa). Then he formed a vast collection of valuables and returned home with it. Such successful voyages in safety he made seven times altogether, whereby he became peerlessly rich. Then his mother advised him to get married, but he answered, 'Well, I will

get married when I shall have paid all my debt.' While she was wondering who was really his creditor, he produced a silver platter, piled it up with gold dust, and adorned it with four images of a rat wrought in the four precious substances [*i.e.*, gold, silver, crystal, and sapphire]. This set of ornaments he carried himself into the house of his father's trustee, just when the latter was rehearsing to his own friends the wondrous rumour, 'Know you not that this Rat-Money-Broker is endowed with a great virtue which enables him to turn at pleasure any tiles or stones into gold or jewellery?' As soon as he was led in by a doorkeeper, he presented the master with those sumptuous articles, and declared he had thus cleared himself from his debt—specifying the four artificial rats as equal to the original principal, and the silver platter with gold dust as an equivalent for the interest. With boundless amazement the master observed, 'I have no recollection of my having lent you money on any occasion whatsoever.' Then the Rat-Money-Broker told him all his personal history. Upon learning who was his father, the master said to him, 'Now I know you are the son of my late intimate friend. And why should I accept such a repayment from you? Contrariwise, I ought to restore to you all that your dead father had entrusted me with for your benefit.' Then he attired his eldest daughter superbly, and wedded her to the Rat-Money-Broker."—Fol. 1–6 in the 32nd tome of the Japanese 'Oobaku' reprint in the seventeenth century of the 'Kan-pan-shwoh Yih-tsi-yû-pu Pi-na-ya,' or a Chinese translation of the 'Mûla-sarvâsti-vâda-nikâya-nidâna,' by I-tsing (A.D. 635–713), the distinguished Buddhist priest, whose travel and study in India occupied the years between 671 and 695.

This Indian story, which we may safely take as the Buddhist original which Clouston sought for in vain, differs from the European and Persian variants in this particular, that it is a rat therein which originates the immense fortune of the Rat-Money-Broker, whereas a cat is made the producer of the great wealth of Whittington or the old widow of Kays. To explain the cause of this remarkable difference, I shall proceed to examine how, in ancient times, the rat or mouse and the cat were regarded by the peoples of distinct faiths in Asia, where doubtless these stories were first formed. KUMAGUSU MINAKATA.

Tanabe, Kii, Japan.

(To be concluded.)

CHRISTMAS AND ITS NAME IN EUROPEAN LANGUAGES.—At this gladsome time of the year it may be not out of place nor unwelcome to give a brief synopsis of the various names applied to Christmas in our living European tongues, though not embracing the whole of them.

1. The Dutch call it Kerst-mis, *i.e.*, like Christmas in its origin.

2. In German it is called Weihnachten, *i.e.*, *geweihte Nacht*, holy night.

3. In Old Norse or Icelandic, Jol, whence Dano-Norwegian and Swedish Jul, *i.e.*, our Yule.

4. In French, Noël (*i.e.*, *dies Natalis*).

5. In Italian, Roumanian, and Portuguese, Natale, Natal.

6. In Spanish, Navidád (*i.e.*, *Nativitas*).

7. In Čech or Bohemian, Vánoce (*i.e.*, adopted from *Weihnachten*).

8. In Serbian, Bozic (*i.e.*, Godly day).

9. In Polish, Narodzenie, Gody (akin to Lat. *gaudium ?*).

10. In Bulgarian, Razdane (*i.e.*, birth [of Christ]).

11. In Russian, Rozdestvo Christovo (=birth of Christ).

12. In Modern Greek, Christugenna (*i.e.*, birth of Christ).

To return home again to the British Isles:

13. In Cymric or Welsh, Nadolic (*i.e.*, mediæval Lat. *Natalicia*).

14. In Erse or Irish and Gaelic, Nodlog, Notlaïc (*i.e.*, *Natalicia*). H. KREBS.

PORTRAIT AT HAMPTON COURT.—There is at Hampton Court a portrait by Kneller said to represent 'Miss Pitt, afterwards Mrs. Scroop' (Mr. Law's Catalogue, No. 40), and Mrs. Jerrold, in her book on 'The Fair Ladies of Hampton Court,' has suggested that a mistake has been made in naming it. I think she is right, for in "The Second, Fourth, and Seventh Satyrs of Monsieur Boileau Imitated....1696," there are some lines (p. 48) 'To a Lady whose Name was formerly Scroup [*sic*] now Pitts [*sic*], having seen her Picture in the Gallery at Hampton-Court.' In some commendatory verses prefixed to the volume the lady is referred to as

> the Goddess who shall ever live
> In those fair colours, which your Verses give:
> Whose Matchless Face, and all perfections shine,
> Less bright from Kneller's Skilful hand, than thine.

G. THORN-DRURY.

PORTRAIT FOUND IN AN INDIAN BAZAAR.—With reference to the finding in India of a sketch of Napoleon on his death-bed (see *ante*, p. 284), a distinguished kinswoman of mine tells me of a similar curious find in another Indian bazaar.

Mrs. Craven (*née* de la Ferronnays) told her that they had no good portrait of their sister-in-law Alexandrine, because the fashions in her day were so hideous! But there was a miniature taken of her in fancy dress, and this was unfortunately lost. Many years later Sir Mountstuart Grant Duff

found in the Madras bazaar a miniature without name, which, from his intimate acquaintance with the family of the writer of 'Le Récit d'une Sœur,' he immediately recognized and bought. This was the long-lost portrait. But no explanation was ever forthcoming of the manner in which it found its way to India.

J. H. Rivett-Carnac.

Needles in China: Quaint Use.—

"The importation of needles at Chungking last year increased from 31,963,000 to 334,700,000. In many parts of the province these are put to a use that is not perhaps generally known. It is customary to ornament the centre of the roof ridge of a Chinese house with an elaborate plaster decoration—usually in the form of a design embodying the character 'fu,' meaning happiness. To prevent this being damaged by the depredation of crows, large numbers of needles are stuck point outwards into the plaster while it is still soft."

I cut the foregoing paragraph from a newspaper some months ago. It reminded me of what Josephus wrote about the Temple of Jerusalem of his time, in 'Wars of the Jews,' Book V. chap. v. sec. 6:—

"On its top it had spikes with sharp points, to prevent any pollution of it by birds sitting upon it."

St. Swithin.

Lord Herbert of Cherbury's Rabbinical Studies.—Though Sir Sidney Lee has elected to leave the question quite open both in his valuable introductory notice and in the appendices to his edition of Lord Herbert of Cherbury's 'Autobiography' (Routledge), we know too much of the great sixteenth century to have any doubts whether such an adventurous spirit as Lord Herbert would, in due time, be drawn to one of the most fascinating of studies. He spent many of his earlier years (from 1590 to 1624) among the foremost Continental scholars and philosophers; but I think Isaac Casaubon ("that incomparable scholar" with whom Herbert had many familiar conversations in Paris during the year 1608) must have directed his ardent pupil and admirer to the writings of Erasmus, Reuchlin, and Buxtorf, and inspired the Rabbinical enthusiasm and zeal he acquired towards the end of his career. The language of those passages, at the end of the 'Autobiography,' implies more than a cursory acquaintance with Rabbinical methods and machinery. Writing of his famous work 'De Veritate,' which Grotius was urging him to print, he says:—

"I took my book in my hands and devoutly said these words: 'O thou eternal God, Author of the light which now shines upon me, and Giver of all inward illuminations, I do beseech Thee of Thy infinite goodness to pardon a greater request than a sinner ought to make; I am not satisfied enough whether I shall publish this Book "De Veritate"; if it be for Thy glory, I beseech Thee give me a sign from heaven; if not, I shall suppress it.' I had no sooner spoken these words, but a loud though yet gentle noise came from the heavens, for it was like nothing on earth, which did so comfort and cheer me, that I took my petition as granted."

He thereupon decided to print the book. Now this "asking for a sign" is a well-known Rabbinical device, and was introduced subsequent to the close of the canon, and the ages of prophecy, as a coefficient of morality ('Mesachta Yoma,' 9). The finest example of the uses of the "Bath Koul," or "voice from the skies," is to be found in 'Pirké Aboth,' vi. 2. Rabbi Joshua Ben Levi said:—

"Every morning a Bath Koul hovers over Mount Horeb and proclaims, 'Woe unto all who shall despise the study of the Torah: inasmuch as whoso fails to study it is denounced therein as "a vile being."' In another place we read: 'The tablets are God's own handiwork, and the inscriptions "graven" thereon were prepared in Heaven.' Now you are not to spell it *charuth* (graven), but *cheiruth* (freedom); since those only are 'freemen' who study the Torah; whoso study the Torah are exalted step by step; even as it was proclaimed in Numb. xxi. 19, 'Insomuch as ye did consent to accept "the gift" of the Torah (*Ummeemattono*, from *matton*=gift) ye are now become sole legatees of the Divine (*Nachliel*), and with "this boundless heritage" of Mine (*Ummeenachliel*), ye may raise yourselves to "the highest places" (*Bamoth*) of the World.'"

From such rugged material the old exegetes struck glittering ore, and beguiled the scanty leisure during the hours periodically allotted to *Seechath Chulin* ("informal talks," or conversazione s), which always inaugurated "the heavy debates" associated with "the Halacha" (jurisprudence).

M. L. R. Breslar.

Percy House, South Hackney.

Capt. Cuttle's Hook.—Everything concerning Capt. Cuttle, our "guide, philosopher, and friend," is of interest to readers of 'N. & Q.' In the engraved title of my copy of 'Dombey and Son,' "with illustrations by H. K. Browne" (1848), the captain has his hook on the left wrist; while in the engraved fantasy facing it, which introduces the characters of the story, he wears it on his right wrist. On p. 86 we are told that he "re-attached the hook to his right wrist." In seven of the other pictures in the book he appears with it on his "right wrist"; but in one other (opposite

p. 238) it is on the left wrist. The same is found in the "Library Edition," published by Chapman & Hall, with the illustrations by "Phiz" reproduced. I am not a close student of Dickens, although I have always enjoyed his writings, and I dare say that what I am now drawing attention to is well known to many; but it was only lately that I noticed it myself.

ERNEST B. SAVAGE.

S. Thomas, Douglas.

[See also 10 S. viii. 467.]

Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that answers may be sent to them direct.

EDWARD CASAUBON.—

"MR. BLEACKLEY, while erudite and exact, is no plodding Dryasdust: his blood consists of healthy corpuscles, not (as was fabled concerning the arterial fluid of the Rev. Edward Casaubon) of semicolons and parentheses."—'N. & Q.,' 10 S. ix. 59.

Who was this clergyman? J. B.

Copenhagen.

[George Eliot's 'Middlemarch,' bk. i. chap. viii., near the end. Edward Casaubon is the middle-aged scholar whom, to the disgust of everybody, Dorothea Brooke chooses to marry. Two of her friends are discussing the matter:—

"'He has got no good red blood in his body,' said Sir James.

"'No. Somebody put a drop under a magnifying glass, and it was all semicolons and parentheses,' said Mrs. Cadwallader."]

ST. WILLIAM'S DAY.—Can any one kindly refer me to any historical accounts of the observance of St. William's Day (or days) in the Minster or in the city of York?

GEORGE AUSTEN.

The Residence, York.

THREADING ST. WILFRID'S NEEDLE.—Walbran, in his 'Ripon Guide,' 12th ed., 1875, p. 67, quotes Fuller, without a reference, as wittily observing, "They prick'd their credits who could not thread the needle"—the needle being a wall with a hole in it through which women were drawn as a test of their chastity. It was supposed that if they could not be pulled through they were miraculously detained, and their unchastity assured. I do not find the remark of Fuller in his 'Church History' or in the 'Worthies,' and should welcome a proper reference, for the 'N.E.D.' as well as for myself. J. T. F.

Durham.

WEST INDIA COMMITTEE.—I am anxious to trace the early history of the West India Committee. Can any of your readers assist me with information regarding it? The earliest minute-book of the Committee is dated 1759; and it would seem that in that year there existed a Committee of West India Merchants and a Committee of West India Planters. The full title of the West India Committee then, and for many subsequent years, was "The Standing Committee of West India Planters and Merchants." ALGERNON E. ASPINALL.

GUILD OF MERCHANTS OF THE STAPLE OF CALAIS.—Where can a list be seen of the constable and members of the Guild of Merchants of the Staple of Calais in 1661? Or, if the Guild was dissolved prior to that date, where may such a list for the last years of its existence be found? S. G.

KEATS'S 'ODE TO A NIGHTINGALE.'—

The same [voice] that ofttimes hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

Is there an allusion here to some well-known faery story, or is it mere beautiful verbiage? One would have thought the very last place to find a nightingale would be near "the foam of perilous seas"; and why are the "faery lands" "forlorn"? Can some one help to explain the relevance of the lines?

TRIN. COLL. CAMB.

[By a coincidence, LUCIS sends a query about the allusion in the same lines.]

"AMURATH TO AMURATH SUCCEEDS."—Whence comes the well-known quotation embodying this sentiment? It *is* well known, I believe, but I cannot find it in any of the usual books of quotations. N. M.

['2 Henry IV.,' V. ii.]

AUTHORS OF QUOTATIONS WANTED.—Can any one identify the following composition, which occurs on the background of a portrait of an unknown man, 1548?—

The life that Nature sends Death soon destroyeth,
And momentarie is that life's remembrance;
The seeminge life which peaceful art supplieth
Is but a shadow, though life's perfect semblans:
But that trewe life which virtue doth restore
Is life indeed, and lasteth evermore.

S. G.

Can any reader tell me where the following line occurs?—

Morning arises stormy and pale.

E. S. SHERSON.

39 Victoria Street, Westminster.

STRAW UNDER BRIDGES.—Why are bundles of straw hung up under bridges which are being repaired? Why straw?

H. K. H.

LORD TILNEY OR TYLNEY.—John Child, 2nd Earl Tylney, died at Naples, "where he had resided many years," on 17 Sept., 1784 (*Gent Mag.*, liv. pt. ii. 797; Burke's 'Extinct Peerage,' 1883 ed., p. 118). From the references to this nobleman in the letters of Horace Walpole and in Henry Swinburne's 'Courts of Europe' one would conclude that he was an inoffensive, good-natured individual, but Wilkes (*mirabile dictu*) calls him "a disgrace to his country." Was Lord Tylney guilty of any misdeed that would justify this assertion?

HORACE BLEACKLEY.

BISHOPS ADDRESSED AS "MY LORD."—Is a Suffragan Bishop, or *any* Bishop except a peer of Parliament, correctly addressed as "My Lord"? The Duke of Buckingham, who was very exact in such matters, when Governor of Madras would not address the Metropolitan Bishop of Calcutta even as "My Lord," holding that only peers of Parliament are entitled to the distinction. There is at this moment a case in point, and I should be glad to have the subject ventilated. OUTIS.

WHITE: WARREN: MILBURN.—Information is desired concerning the ancestry of Richard White of London, b. 1779, d. Philadelphia, 1843; mar. 1805, Elizabeth Hallam, of Leicestershire. He was a leather merchant son of Richard White, born about 1750, and Mary ——, born in Carmarthen, Wales, 1754.

Information is also desired of ancestry of Thomas Milburn, b. London about 1802, leather merchant. He married Phœbe White, daughter of Richard White, 1825. Had cousins named Warren; an uncle William Warren; uncles Richard —— and George ——; and aunt Martha ——. He and his family came to America about 1840, and descendants are living.

Kindly communicate direct.

JOSEPH M. BEATTY, Jun.

Box 165, Bryn Mawr, Pa.

"THE BEST OF ALL GOOD COMPANY" (JOHN BRIGHT).—A series of small books with the above title was started in 1878 by Messrs. Houlston & Wright. Each number was devoted to some well-known author or public man, and contained a short biography, with selections from his writings or speeches, together with a facsimile of his writing. No. 1 dealt with Dickens, and No. 3 with Lord Lytton. At the end of the latter book is a list of forthcoming numbers, amongst which occur the names of Cobden, Macaulay, Anthony Trollope, and John Bright. Can any one tell me how many parts were published, and especially if the one on John Bright saw the light of day? JOHN PATCHING.

ELIZA WESLEY.—Can any one give me name and address of any surviving relative of the late Miss Eliza Wesley, daughter of Samuel Wesley, who was organist of two City churches? (Rev.) S. SLADEN.

63, Ridgmount Gardens, W.C.

COL. GORDON.—I have a steel engraving, evidently torn from a book, of "Col. Gordon," engraved by Hopwood from a sketch by Rowlandson, and published by J. Stratford, 112, Holborn Hill, 4 August, 1809. I have a suspicion that he may be Sir James Willoughby Gordon (1773–1851), and that the picture may have illustrated a pamphlet against the Duke of York, to whom he was military secretary. Can any reader identify him? J. M. BULLOCH.

118, Pall Mall, S.W.

"UNITED STATES SECURITY."—In 'A Christmas Carol' what does Dickens exactly mean by this phrase? Was it usual to underrate the financial security of the United States? The way in which the words are used makes it appear to be so.

THOS. RATCLIFFE.

PEPLOE FAMILY GRANT OF ARMS IN 1753.—As possibly an exception to the truth of the statements officially made by heralds in their grants of arms, it may be useful to adduce the grant made 23 Feb., 1753, to the Rev. Samuel Peploe, B.D., Chancellor of Chester, &c., as recorded in the Heralds' College. It recites:—

"That his father, the late Right Reverend Doctor Samuel Peploe, Lord Bishop of Chester, did bear and use for his Arms: 'Azure, a chevron counter-embattled between three bugle horns Or'; and for the Crest: 'Out of a ducal coronet Or, a reindeer's head Gules, antler'd Or,' as his ancestors heretofore had done, but being desirous to have some additional bearing thereunto to perpetuate the singular loyalty of his father to His late most Sacred Majesty King George the First at the battle of Preston in Lancashire in the year 1715, and also his advancement in the Church on that account, did therefore request," &c.

With regard to the heraldic portion of this statement, I have before me a Latin document on vellum, being the Letters of

Orders granted by Samuel Peploe, Bishop of Chester, in 1732, to the Rev. Norman Smith, to which a large oval episcopal seal is appended, stamped wafer-wise, with shield displaying the arms of the See of Chester, impaling, Ermine, a chevron between three martlets, for Peploe, signed by the bishop. I have also a licence to the Rev. John Smith to the curacy of Warmingham in 1749, with a similar, though smaller seal of arms wafered over and similarly signed. It will be seen that the arms used are quite different from those imputed to him. In the Oxford Matriculation Register he is described as son of Palmore Peploe of Dawley Parva, Salop, "Pleb." I should be glad to have corroborative evidence with regard to the services rendered by his "singular loyalty" at the battle of Preston, of which place I find he was Vicar in 1715. G. B. M.

Thomas Cromwell.—In *The Gentleman's Magazine* for 1752 I find the following in the obituary: "The Lady of Thos. Cromwell, Esq., great-grandson to the Protector, at their seat in Essex." Who was this Thos. Cromwell? did he leave issue? and what was the name of his seat? He could not have been Thomas Cromwell who died in Bridgwater Square in 1748. Is there an index published to the obituaries of *The Gentleman's Magazine* later than 1780?

(Miss) E. F. Williams.

10, Black Friars, Chester.

Dr. Richard Russell, who was known as "the Father of Modern Brighton," died 5 July, 1771. I should be glad to obtain particulars of his parentage and the date of his birth. Mr. Lewis Melville, in his book on 'Brighton' (1909), says that Russell was the son of a London bookseller, and that he was born in 1687. The 'Dict. Nat. Biog.,' xlix. 470, does not give any information on these points. G. F. R. B.

[Erredge's 'History of Brighthelmston,' 1862, gives the following particulars (p. 220):—

"Dr. Russell died in 1759, aged 72, and was interred in the family vault at South Malling on the 25th of December. He was the son of Mr. Nathaniel Russell, a surgeon and apothecary of Lewes, and clandestinely married the only daughter of Mr. William Kempe of South Malling."]

Grandfather Clocks in France.—A correspondent in a recent issue of *Country Life*, in giving an account of a Welsh centenarian, states that at Bredgarn Farm, near Fishguard, there is a grandfather's clock with a bullet-hole in the case. When the French landing took place in Wales in 1797, the soldiers invaded the farm, and one of them, hearing the loud tick of the clock, took it to be a noise of a man concealed in the case, and calling out "The enemy," he fired his musket, and made the hole to which the correspondent refers. Can any of your readers testify as to the probability of this tale, and say if grandfather clocks were then so rare in France that a soldier would be ignorant as to the noise of the tick? J. Landfear Lucas.

T. Martin, Miniature Painter.—Can any reader give me information as to T. Martin, who appears to have worked about 1845? He painted portraits in Herefordshire and Worcestershire, and seems to have worked at Burslem, possibly on china. John Martin, the painter, is stated to have worked on china, but in his early years; he died in 1854. W. H. Quarrell.

I. (or J.) Suasso de Lima.—I should be glad of some biographical details. He was a South African man of letters, and died in Cape Town (?) about the middle of the nineteenth century. He was probably a native of Holland and a member of a Sephardi Jewish family.

Israel Solomons.

118, Sutherland Avenue, W.

'Mayfair.'—Who wrote 'Mayfair, in Four Cantos,' published by W. H. Ainsworth, Old Bond Street, 1827?

F. Jessel.

Balzac.—In what books will be found passages comparing this author with Shakespeare? Memor.

Philip Savage was Chancellor of Ireland and died 1717. Who were his parents? He married Mary ——. What was her parentage? W. Roberts Crow.

Caversham: Chapel of St. Anne.—Where was this chapel?

The church and chapel of Blessed Mary formed part of the original endowment of Notley Abbey. The chapel on "the great bridge" went with the manor, and is entered with it in the Inquis. Post Mortem of Gilbert de Clare, Earl of Gloucester and Hertford, 8 Edward II.; also in the Inquis. Post Mortem of Constance, late wife of Lord le Despencer, deceased, 4 Henry V. ('Cal. Inquis. Post Mortem,' iv. 25b). In neither case is the dedication of this chapel given in the 'Calendar.'

In the 'Cal. Inquis. Post Mortem,' 50 Edward III. second numbers, is the entry

"Edward le Despencer, for the Abbot and Convent of Nottele. Caversham. The Chapel of St. Anne. Oxon." — Vol. ii. p. 357.

It has been assumed that the chapel on "the great bridge" was the one dedicated to St. Anne. What is the meaning of the expression in the last entry "for the Abbot and Convent"? The advowson was with the manor. F. R. F.

Caversham.

Replies.

HEBREW MEDAL.

(11 S. iv. 447.)

These Messianic medals can, I believe, be called neither rare nor valuable. I obtained one for a trifle at a curiosity shop just outside Leicester Square, but unfortunately lost it in Sark island, and so perhaps some fortunate finder will recover it, duly aged, and treasure it as a Messianic medal of A.D. 33, for that is the date some have assigned to such medals! See two long articles on the subject in *The Rock* (16 and 23 June, 1903).

The first known specimen is mentioned by Ambrosius, fl. 1513, a copy of whose rare work is in the Library of Trinity College, Dublin. He saw it at Rome. It had been purchased from a Jew. It was discussed by the learned of Europe for two centuries; and inferior copies were made with slight variations. Waserus describes and engraves it ('Antiq. Num. Hebræorum,' 1605); so does Alstedius ('Præcognitia Theologia,' 1616), and Hottinger likewise, with slight variations ('Cippi Hebræici,' 1658), and Sota, 1672, and Lenaden ('Heb. Mixt.,' 1696).

In the Ashmolean Library is a bronze one, slightly varied. The Hebrew inscription on the reverse, in square letters, means: "Naught can be ascribed to Thee, O Elohim, of the fiery indignation which covered Him." On the obverse is the conventional portrait, with "Messias" on the collar! See an engraving of this specimen in 'Truths of Revelation,' 1831 (p. 257, pl. iii. fig. 27). This museum also has a specimen in silver, with the same portrait between *ishi* and *aleph*, and it is engraved in the same book (pl. i. fig. 1). The Hebrew inscription on the reverse differs, meaning: "Messiah the King came in peace, and man, man was made life."

In 1899 Mr. Cull of Enfield possessed one, of silver; there was no specimen of it in the B.M., but the authorities there said it was Italian, of seventeenth century. The inscription means: "Son of Jesse, the Messiah, was crucified on the sixth day. He lived" (*vide Daily Mail*, 4 January, 1899, for engraving and account).

In 1831 Mr. Rawson of Halifax possessed a bronze one, apparently the same as the silver one in design, and, like it, engraved in 'Truths,' p. 259.

Surenhusius gives an illustration and account of the Messianic medal in his 'Mischna,' 1700; and Rowland has described, and given a sketch of, one in his 'Mona Antiqua' (similar to Walsh's: see next paragraph). Rowland's was found in the Cirque of Brin-gwin, Wales. He sent it, as very valuable, to Luid of the Ashmolean Museum, but it was lost in transit, though a facsimile was preserved.

About 1811 one similar to the Cork specimen (see next example), was obtained by Dr. Walsh at Rostock, and he engraves it ('Essay on Coins,' 1828, pl. i. p. 12). In 1812, at Friars Walk, Cork, one of bright brass was found in a potato field, and Mr. Corbett obtained it. Walsh engraves it, and considered it to be the oldest yet found. The design is practically the same, but the inscription means: "The Messiah has reigned. He came in peace, and, being made the Light of man, He lives." It was found on the site of a monastery coeval with the introduction of Christianity into Ireland. Facsimiles of it were sent to the learned, and it excited great interest.

In 1813 Mr. English published a pamphlet on this medal. One of the translations of it reads: "And God man was made life"; but another Hebraist rendered it: "And the mighty Man was made life." This medal came to Mr. Mackey of London and Birmingham, who wrote to *The Daily Mail* (*vide supra*) concerning it.

About 1879 Mr. Davis purchased one, and wrote of it, and it seems similar to that Dr. Walsh engraves (*Daily Mail*, *vide supra*).

Mr. Heapy gives much information about these Messianic medals ('Likenesses of Christ,' 1880 and 1886). I believe Sir Wyke Bayliss brought them into his 'Rex Regum.' The French Academy of Inscriptions and the Society of French Antiquaries examined one of the medals with care, but opinions were divided. Some said it was modern, others an ancient Christian relic, others a countersign used in Christian secret

assemblies. An account with a woodcut is in *The Graphic*, 15 April, 1899; and another with a woodcut in *The Daily Mail*, *ante*, 4 January, 1899. The specimen which the Academy examined was bought by M. Boyer d'Agen for two soldi at Rome in 1897, and its Syro-Chaldaic legend means the same. In or about 1898 MM. Falize Frères, goldsmiths of Paris, published a pamphlet on the Boyer d'Agen medal.

In 1899 Mr. Jenner of Liverpool sent a long and interesting letter to *The Banner of Israel* (19 April, 1899) with cuts of three medals. He suggests they were struck by early Christian Israelite missionaries to Britain. The inscriptions on two of these are different from any others, and seem too much injured to be clear, and one has the usual instruments of the Passion.

The one I bought in 1905 is of black bronze, and the dealer said it might be 200 years old. It is the size of a crown, very much worn; the obverse and reverse are the same as on Dr. Walsh's (p. 258, pl. iii. fig. 26) found near Cork.

Such is all that I have found about these curious Messianic medals. I have not read the account in 'The Amulet,' 1830, but I think the above pretty well covers the ground, and it leaves me with the impression that the medals were made in the Jewish Ghetto in Rome, as pretended Christian antiquities, but at different dates by different people, who have fancifully varied the inscription. The bust on them seems taken from the celebrated head on an emerald given by a Sultan to a Pope, and frequently engraved. L. M. R.

I have a similar medal to that referred to by J. T. F. I have seen a silver specimen, but mine is of copper. Modern ones have been done by electrotype process. It is, I would suggest, the production of some monastery in the latter part of the seventeenth century, and sold to believers as a true likeness of the Saviour. It is certainly not the work of a Jew—rather of one with but an elementary knowledge of the holy tongue.

The א behind the head is the initial letter of ארונינו = our Lord; the word in front of the head is ישי = Jesus (not ישו). The obverse inscription is משיח/ = Messiah, מלך = King, בא = has come, בש/לום = in peace. The rest of the inscription is somewhat obscure, and I would put forth the following explanation tentatively:—ואדמ = and man; as the final letter is מ instead of ם, it is not improbable that the author of the inscription had in mind the suggestion that אדמ are the initial letters of אדם = Adam, דוד = David, משיח = Messiah. There existed an idea that the soul of Adam entered the body of David, and then the body of Jesus. The ו = and may be / a stop. The next word is again אדם = Adam, עשוי = became, חי = living; *i.e.*, Adam, for his disobedience, was adjudged guilty of death, but regained everlasting life by means of this transmigration of his soul.

Israel Solomons.

Replicas of this medal were on sale in London a few years ago. On a paper given with the medal it said:—

"This medal is a facsimile of a remarkable coin made in the first century of the Christian era, and contains a unique portrait of the Saviour. The original was discovered in the Campo del Fiori (The Jew Market) in Rome. The obverse contains a portrait of Christ; the reverse side an inscription in Hebrew characters which reads: 'The Saviour has reigned, He came peacefully; having become the light of man, He lives (or lived).' It is well known that the first Christians in Rome, owing to the terrible persecutions to which they were submitted, were compelled often to meet in secret. Such a coin, it is believed, was used as a token to admit members to their meetings in the Catacombs, and was carried by early converts as a means of recognition without exchange of words."

This find at Rome was made by M. Boyer d'Agen in the spring of 1897, and a pamphlet giving an account of the medal was published by MM. Falize Frères of Paris. It was, however, shown by M. Battandier in the *Revue de l'Art Chrétien*, 1897, p. 418, that the medal was not an "original," as was supposed. In an article in *The Echo* about 1898 it was stated that "the so-called newly found portrait of Christ has been known to experts in this country for nearly a century," and that there are numerous specimens in bronze and lead in the cabinets of collectors in various parts of the kingdom, including the Bodleian Library. The first known specimen was found in 1812 by a farmer's daughter in County Cork when digging for potatoes.

The inscription on this was rendered "The Messiah has reigned. He came in peace, and being made the light of man, He lives." Experts of the day believed it to be a genuine "tessera" or amulet "struck by the first Jewish converts to Christianity, and worn by them as a pious memorial of their Master."

The Reliquary and Antiquary for October, 1904, pp. 260–69, contained an account of these medals, and pointed out that a similar

phrase, "Christus rex, venit in pace Deus homo factus," was used as a formula or incantation against demons in the fourteenth, fifteenth, and sixteenth centuries. It was suggested that "the medals were used in all probability as charms." G. H. W.

[Mr. Andrew South also thanked for reply.]

Long's Hotel, Bond Street (11 S. iv. 406).—'Six Weeks at Long's' I believe is not by E. S. Barrett. The original attribution to him seems to be in 'N. & Q.,' 1 S. viii. 423 (1853), from Robert Bell, who, I presume, was the originator of the Dublin Historical Society (see Boase's 'Modern English Biography'). Bell's account is repeated in my 'Handbook of Fictitious Names,' 1868, see p. 195; then by W. Davenport Adams in his most useful book the 'Dictionary of English Literature' (1878); next in Halkett and Laing's 'Dictionary,' 1882; and lastly by D. J. O'Donoghue in 'The Poets of Ireland,' 1892.

The writer in the 'D.N.B.' does not credit Barrett with 'Six Weeks.' Neither do I now believe the pseudonyms "Cervantes Hogg" and "Polypus" are his. I took them, I presume, from the National Library Catalogue.

I have never seen the original edition of 'Six Weeks,' but I have a note that it was first published in 1811 (?). At 4 S. i. 314 (1868) Mr. Axon inquired for the name of the author, but there was no reply. He states the date as 1814. The copy in the National Library is the third edition, dated 1817, and that is the year it was noticed in *The Literary Gazette* (p. 69). The work was announced as by "a military officer," which Barrett was not.

Some fifteen years ago I read through W. Jerdan's 'Autobiography,' published in 1852, the year before Bell's note. Though crammed with facts, Jerdan's four volumes have no index, but I made notes of the matter I might require. In vol. ii. p. 176, he says:—

> "At this period the satirical novel called 'Six Weeks at Long's,' in the doing of which, as formerly stated, I had a hand with Michael Nugent (a few years before a fellow reporter with me, and a clever fellow to boot, though he never would emerge from that drudgery), was published. The material was furnished by a Military Officer, I think, who paid us for our literary assistance, which, as far as I can remember, was not of the foremost character."

Now Barrett was a very capable writer, and would not want the assistance of men no better than himself; also I doubt if his circumstances would have enabled him to live at one of the most expensive hotels in London, or to pay for the publication of the book, as the title-page states he did.

Nugent died on 16 March, 1845. Jerdan wrote a short notice of him in *The Literary Gazette*, which was copied into *The Gentleman's Magazine* (July, 1845, p. 86). Jerdan there says that Nugent was one of those who licked 'Six Weeks at Long's' into shape, and that the material was furnished by an habitué of the hotel.

Nugent was one of the few authors who escaped the lynx eye of the editor of 'A Biographical Dictionary of Living Authors,' 1816.

'The Handbook of Fictitious Names' on p. 178 gives this information:—

> "The following are a few of the characters mentioned: Vol. I., 220—This gentleman [Wordsworth ?]; p. 226, another Poet [Southey]; Vol. II. 2—Lord Yardlip [Col. Berkeley]; 3, a Girl of fifteen [Miss Foote]; Vol. II. 206, Lady Charlotta [Bury]."—See Barrett, E. S., in the 'Biographical Index.'

It is unfortunate that Jerdan, who was a contributor to 'N. & Q.,' never contradicted Bell's note. If the whole question were carefully looked into, and all the books read, I believe it would be found that Barrett wrote very few of the works attributed to him. Ralph Thomas.

Antigallican Society (11 S. iv. 448).—Antigallican Societies reflected those unbridled sentiments of hatred towards the French which began, or perhaps were only revived, with the naval defeat suffered by them at the hands of the brave Admiral Benbow, and were further strengthened by the victories of Marlborough, and the scouring of the seas by Anson and Hawke, when in 1756 the Indian Empire, and in 1759 the Canadas, were added to the British dominions. All these triumphs fostered a spirit of boastfulness which culminated in the formation of Antigallican Societies—their common bond being hatred of Jean Crapaud, who was ridiculed on the stage and insulted in the streets.

There is still, I think, or was until of late years, a tavern of this sign in Tooley Street, Southwark. There was also an "Antigallican," the sign of a public-house in Darkhouse Lane, in 1815. It was at the corner of the street next the river, says 'The Epicure's Almanack,' 1815, "The Queen's Head" occupying the opposite corner. There was (also in 1815) another "Antigallican" in Threadneedle Street, next door to the New England Coffee-House, which was

at No. 61. This "Antigallican" served "coffee, chocolate, tea, soups, fermented beverages, and artificial mineral waters only. They dressed no dishes" ('Epicure's Almanack').

Leigh Hunt, in his 'Saunter through the West End,' 1861, says:—

"Antigallican manners were inspired by the long series of Marlborough victories. They encouraged the same ill-manners in us up to the period of the revolutionary wars, when, after taunting the French for half a century with their wooden shoes [cf. the Golden Sabot in Hogarth's print], and their servility to the 'Grand Monarque,' and then trying our utmost to keep them confined to both, we discovered that to calumniate a great nation any longer was neither worthy of us nor very easy."

In the Creed Collection of Tavern Signs in the British Museum Library (vol. i.) is a bill of invitation relating to the "Laudable Association of Antigallicans," and in the mock-heroic coat of arms at the top the French shield bearing the three fleurs-de-lis represents the dragon, which is being overcome by St. George. The supporters are a lion and double-headed eagle.

After Dr. Johnson ceased to write for *The Literary Magazine* it gradually declined, though the popular epithet of Antigallican was added to it, and in July, 1758, it expired (see Boswell's 'Johnson'). There was an Antigallican Passage on the north side of Fleet Street, by Temple Bar and Great Shire Lane (Lockie's 'London Topography,' 1810).

J. Holden MacMichael.

26, Auriol Road, West Kensington.

Dr. Brewer's 'Historic Note-Book' gives the following:—

"Founded in 1757. 'To promote British manufactures, extend the commerce of England, and discourage the introduction of French modes and the importation of French commodities.' The headquarters of the Society were at Lebeck's Head, Strand. St. George's Day (23 April) was the day of their anniversary feast. It was at its best in 1771."

A. H. Arkle.

References at 7 S. iv. 67, 151, 292, show this society as existing in 1749 and in 1771. *The Gentleman's Magazine*, vol. xxiii. (1753), p. 199, contains an allusion to its "annual grand association" at Haberdashers' Hall, and at pp. 245, 251, 389, 490, 537, has notices of quarterly meetings, and of the award of prizes for needlework, and of medals embossed with the Society's arms—one to a captain in the Greenland trade "for having caught the greatest number of whales last season," and one, of gold, to Capt. Cockburn "for his gallant behaviour to the commander of the French squadron on the coast of Guinea." There is also an account of a sermon preached before the Society.

Amongst the subscribers to "Social Harmony....By Thomas Hale, of Darnhall, Cheshire," 1763, are five styled "Antigallican, Manchester." There is an eighteenth-century publication, *The Anti-Gallican*, in (I think) three volumes.

W. B. H.

"Pe..tt" (11 S. iv. 469).—If only one letter is missing, it must, I think, be *a*. *Peatt* or *peat* was used (see 'N.E.D.') as a depreciatory epithet, or as a term of endearment, for a girl or woman. The meaning, in the present case, is that John Halle had a lady companion whose character was considered by the churchwardens as being unsatisfactory. Walter W. Skeat.

Is not it probable that the missing letter for which Mr. F. S. Hockaday asks is the vowel *i*, and that John Davies was "presented" by the churchwardens of Dymmocke in the Forest of Dean to the local authority for harbouring John Halle and his *petit* (little one)? The churchwarden who made the entry may have had a knowledge of French, and used the word in its contracted form. In the sixteenth and the seventeenth centuries many West-Country local authorities enforced communal regulations or by-laws prohibiting the harbouring of strangers, in order that the latter might not become a charge on the permanent residents. Several examples of the operation of this restriction are given by Mr. Thomas Wainwright in his 'Reprint of the Barnstaple Records' (pub. 1900).

T. H. Barrow.

William Alabaster (11 S. iv. 389).—The dates of the degrees of William Alabaster, sometime Fellow of Trinity College, Cambridge, are as follows: A.B. 1587, A.M. 1591, D.D. 1614 (ex inform. Dr. J. N. Keynes, Registrary of the University of Cambridge).

The manuscript of his work 'Elisæis,' a Latin poem in hexameters, with a long dedication to Queen Elizabeth, folio, sixteenth century, formed lot 293 in Messrs. Sotheby's sale by auction of a portion of Sir Thomas Phillipps's library on 7 June, 1910. The poem contains a review of the principal events of the reign of Queen Elizabeth, as well as of earlier reigns.

Daniel Hipwell.

In the Errata Volume of the 'D.N.B.' the words "was made a Prebendary of St. Paul's Cathedral" are marked for omission; and "Tharfield" is corrected to "Therfield." A. R. Bayley.

Foreign Journals in the United States (11 S. iv. 466).—Mr. Robbins's interesting enumeration shows a remarkable result in respect of journals in Slavonic languages. Some which are inconspicuous in Europe are highly represented in America, *e.g.*, the large number of Bohemian and Polish newspapers, while Russian journals are very few. Lithuanian, known to few besides natives, ranks higher than Croatian, which but for difference of alphabet is usually reckoned with Servian. The figure of Slovak, closely akin to Cech, is high, and it is surprising to find so many Slovene journals. A key is thus provided to the strength and culture of the various immigrants. Francis P. Marchant.

Streatham Common.

Edward Purcell (11 S. iv. 368, 470).—I possess published copies of songs by Edward Purcell as follows:—

"A new Song set by Mr. Edward Purcell (only son to the late Mr. Henry Purcell), 'Lovely fair one, cease to charm me.'"

"A Symphony Song set by Mr. Ed. Purcell, 'Tho' Corinna does deny me.'"

There is no publisher's name attached to either of the above; they were printed probably about 1700.

Most of the information respecting the Purcell family detailed by Mr. Humphreys is to be found in my memoir of 'Purcell' published in 1881.

William H. Cummings.

Vanishing Landmarks of London: "The Swiss Cottage Tavern" (11 S. iv. 464).—Mr. Cecil Clarke's note on the proposed removal of this old landmark will renew pleasant recollections in the minds of many "regulars" on the Atlas 'buses in the sixties. The tavern, with the toll-bar, seemed to mark a boundary line of North London, for within a few hundred yards the fields commenced which gradually led to Hampstead village, and which also continued, on a downward slope to the west, to almost equally rural Kilburn. As far as my recollection goes, there were three meadows, with good hedges and some fine trees, good pasture-land highly coloured with buttercups, and watered by the Shepherds' Wells.

The Jehus of the old Atlas and City Atlas 'buses were characters. May I call to memory "Viaduct Tommy" and "The Duke"? The former (Tony Weller to the life) piloted the first omnibus over Holborn Viaduct. The box-seat, in those days, was a place of honour, and the driver a personage.

Readers of Wilkie Collins will remember that the first scene in 'The Woman in White' takes place in the lonely Finchley Road, leading to "The Swiss Cottage." It was from the cab-stand adjoining that Hartwright assisted Anne to escape pursuit from the keepers of the asylum.

I am sure many old North London "boys" of the sixties and early seventies will regret with Mr. Clarke and myself that before very long "The Swiss Cottage Tavern" will cease to exist. W. H. Edwards.

Plymouth.

Yarm: Private Brown (11 S. iv. 448).—A modern guide-book called 'Rambles in Cleveland,' by M. Heavisides, published in Stockton, 1903, gives the following account of Brown:—

"We do not proceed far before we arrive at the 'Tom Brown Inn,' the signboard commemorating this gallant soldier's deeds of daring. This brave son of Mars was born at Yarm and joined a regiment of Dragoons. He was present at the battle of Dettingen, fought on 16 June, 1743. After having two horses shot under him and losing two fingers of his left hand, seeing the regimental standard borne off by some of the enemy in consequence of a wound received by the cornet, he galloped into the midst of the foe, shot the soldier who was bearing the standard away, and, having seized it and thrust it between his thigh and the saddle, gallantly fought his way back through the hostile ranks, and, though he was covered with wounds, bore the prize in triumph to his comrades, who greeted him with three cheers. In this valiant exploit Tom received eight wounds in his face, head, and neck, three balls went through his hat, and two lodged in his back, whence they could never be extracted. Tom's bravery excited the admiration of his countrymen, his achievement was painted on signboards, and prints representing his heroic deeds were sold in abundance. His body lies in the churchyard, but there is no stone to mark the spot."

A. H. Arkle.

In an annual called 'Old Yorkshire,' edited by William Smith, new series, vol. iii., 1891, pp. 160–62, there is an account of Thomas Brown and his wonderful exploits, with a portrait, but no mention is made of the inn sign at Yarm. He was a private in Bland's Dragoons, and his portrait was drawn by Boitard and by George Bickham. According to Baines's 'Yorkshire Directory,' 1823, there was an inn at Yarm with the

sign of "The Dragoon." In 1857 this name had gone, and "Tom Brown" appears. Brown was born at Kirkleatham, and on leaving the army retired to Yarm.

W. C. B.

Regimental Sobriquets: Britannia Regiment (11 S. iv. 446).—On the arrival of our regiment, the 2nd Batt. 13th Light Infantry, at the Mauritius in 1863, I was shown by the Brigade-Major at the Garrison Office, Port Louis, a heap of interesting documents connected with the capture of the Mauritius and Bourbon by the British in 1811. When we moved to Mahebourg the following year, I found a solitary leather-bound manuscript casualty book in the orderly room, of the regiments engaged in both operations, amongst which the 9th was described as "9th (the Britannia) Regiment," the 56th as "56th (the Pompadours) Regiment." The county titles of each, "East Norfolk" and "West Essex," were not mentioned, as far as I recollect. How the volume in question happened to have been left there I cannot make out.

R. S. Clarke.

Bishop's Hall, Taunton.

'The Convict Ship' (11 S. iv. 468).—This poem, the opening lines of which are quoted in the query, had at one time a considerable vogue, and was even included in some school Readers. It was written by Thomas Kibble Hervey (1799–1859), who is given a column in the 'D.N.B.' In the course of that account of his career it is stated that "his popular poem 'The Convict Ship' first appeared in the 'Literary Souvenir' for 1825." In the previous year he had published a poem entitled 'Australia,' which met with so much success that he abandoned the law for literature. He was editor of *The Athenæum* from 1846 until 1853, having previously been a contributor to its columns. He also wrote for *The Dublin Review*, *The Art Journal*, and various other periodicals. He died on 27 Feb., 1859, at Kentish Town, and was buried at Highgate. He published five books, and in 1866 his widow brought out at Boston, U.S.A., a complete collection of his poems with memoir and portrait.

J. F. Hogan.

Royal Colonial Institute,
Northumberland Avenue.

This poem was written by Thomas Kibble Hervey (born 1799, died 1859), author of 'Australia' (1824) and 'The Poetical Sketch Book' (1829), and for a time editor of *The Athenæum*. 'My Sister's Grave' and 'The Convict Ship' are perhaps his best-known pieces; they are, at any rate, the only things of his I remember to have met with in anthologies.

C. C. B.

This poem appears in many anthologies—for instance, in that issued by the Commissioners of National Education in Ireland, where it is attributed to T. K. Hervey.

Emeritus.

[Mr. W. E. A. Axon, W. C. B., Mr. Andrew Hope, Mr. J. E. Latton-Pickering, R. W. P., A. T. W., and Mr. C. T. Waters also thanked for replies.]

Spenser and Dante (11 S. iv. 447).—May not the break with Rome have had something to do with England's neglect of Dante? Mr. Paget Toynbee states that the earliest quotation of any length from the Italian text of the 'Commedia' printed in England was a passage of twenty-seven lines—a curiosity of misprinting—from the last canto of the 'Inferno' (xxxiv. 28–54), inserted by Thomas Heywood, the dramatist, in the seventh book of his 'Hierarchie of the Blessed Angels,' which was published in 1635.

A. R. Bayley.

Chaucer was familiar with Dante's work, and gives illustrations of his knowledge in 'The House of Fame,' 'The Monk's Tale,' and otherwise. The studies of most of his contemporaries and immediate successors led them less far a-field than he was able to go, and thus for long Dante was not a direct influence in English verse. Spenser, however, knew him, and apparently well, for again and again he adapts one or other of his suggestions. Two examples that have been duly noted by experts may be mentioned in evidence. In the 'Inferno,' xxiv. 46, Dante reflects on those who sit at ease and strive not after fame, pointing out, as Longfellow translates, that "whoso his life consumeth"

> Such vestige leaveth of himself on earth
> As smoke in air or in the water foam.

Spenser probably had this in view when he wrote stanzas 40 and 41 of 'Faerie Queene,' II. iii., beginning thus:—

> Whoso in pomp of proud estate, quoth she,
> Does swim, and bathes himself in courtly bliss,
> Does waste his days in dark obscurity,
> And in oblivion ever buried is.

The other passage to which reference has been made is the dancing scene in 'Faerie Queene,' VI. x. 10–16. Altogether delightful in and for itself, this in its inception and certain of its details almost certainly owes something to 'Purgatorio,' xxix., xxx.

Other similarities might readily be discovered.

It was not necessary that Spenser, in the letter to Ralegh, should refer to his knowledge of Dante, while it was perhaps indispensable for him to intimate that in the scheme of his work he was to some extent in accord with his predecessors, Ariosto and Tasso. Had he annotated his poems like Gray, he might have shown where he occasionally met or utilized Dante.

THOMAS BAYNE.

[In the text of the 'Inferno' the lines are xxiv. 50, 51 :—

Cotal vestigio in terra di sè lascia,
Qual fumo in aere, od in acqua la schiuma.]

PRIME SERJEANT (11 S. iv. 470).—Perhaps the following extracts will give DR. BRADLEY the information he wants :—

"The Viceroy [Strafford, in 1632] increased the number of Serjeants-at-Law, which rank in preceding reigns was confined to one lawyer.....The ancient name of King's Serjeant was then disused, and the 'Prime' and Second Serjeant became the accustomed distinction of title."—Duhigg's 'History of King's Inns,' p. 146.

Duhigg adds at p. 392 :—

"The degree of Serjeant-at-Law in Ireland is limited to three. In Hilary Term 1726 Robert Jocelyn was appointed to the new created office of 'Third Serjeant-at-Law.'"

Serjeant Jocelyn died in 1756, having been raised to the peerage as Viscount Jocelyn and Lord Chancellor of Ireland—'Dictionary of National Biography,' xxix. 399.

An important book of reference with regard to the early history of law in Ireland is 'The Liber Munerum Hiberniæ,' 2 vols., folio. SAMUEL HORNER.

Dublin.

DR. BRADLEY will find a list of Prime Serjeants, who appear to have taken precedence of the Attorney- and Solicitor-General, in C. J. Smyth's 'Chronicle of the Law Officers of Ireland,' 1839, pp. 182–92. The first name given in the list is that of Simon FitzRichard, who flourished *temp.* Edward II. The office was abolished in 1805, on the death of Arthur Browne, who had been appointed in 1802.

G. F. R. B.

There was only one Serjeant in Ireland up to 1627, the first recorded appointment being made in 1326. A Second Serjeant was appointed in 1627, and the King's Serjeant (as up to that date the only then existing Serjeant was called) was named Prime Serjeant; later a third was added, and the number has remained ever since at three. The title Prime Serjeant was abolished in 1805, the last holder being Arthur Browne; his successor was called First Serjeant, and each successor has borne this title.

Further information of a detailed kind may be found in Smyth's 'Law Officers of Ireland,' 1839, and Haydn's 'Book of Dignities.' L. A. W.

Dublin.

There appear to have been three grades of Serjeants at Law. The first was known as Prime Serjeants or "Narratores Regis." A list of these officials will be found in Smyth's 'Chronicle of the Law Officers of Ireland,' published in 1839. It will be worth while to compare this list with that found in Lascelles's 'Liber Munerum Publicorum Hiberniæ' (vol. i. part ii. p. 71, part iii. p. 68), published by the Record Commission in 1852. T. C.

[MR. T. H. BARROW also thanked for reply.]

AUTHORS OF QUOTATIONS WANTED (11 S. iv. 449).—In Palgrave's 'Golden Treasury,' ii. 77, Ben Jonson's lines, beginning

It is not growing like a tree,

appear as lyric No. xcvi., under the title 'The Noble Nature.' This is one of the numerous misnomers in a very attractive book. A reader of Palgrave to whom Jonson's poems are inaccessible will naturally conclude that the single stanza, with its distinctive heading and the poet's name appended, is a complete and independent product. In reality it is the third strophe of 'A Pindaric Ode on the Death of Sir H. Morison.' THOMAS BAYNE

PORCH INSCRIPTION IN LATIN (11 S. iv. 330, 457).—The second of MR. DOWLING'S four Latin lines will not scan, probably owing to the omission of the word "cui" (to whom) before or after "de quo." The addition of this word will make up the number of monitions in this line to six, the number of them stated in the first line. In the English versions of the advice the six are reduced to five by omitting "quid" (what). The first two of MR. DOWLING'S Latin lines are hexameters. The last two make an elegiac couplet, which forms a distinct set of monitions, not closely connected with the former six. JOHN R. MAGRATH.

Queen's College, Oxford.

In the first two lines of the quatrain at the second reference the metre has been mangled. It could be restored by reading

Si sapiens fore vis, sex serva quæ tibi mando :
Quid dicas, de quo, quomodo, quando, et ubi.

The use of "fore" for "esse" is post-classical. The transposition of "et ubi" not only makes the second line metrical, but puts the last three precepts in the order of the English version,

And how, and when, and where.

If "hæc" were substituted for "sex" in line 1 we should get rid of the difficulty as to the number of the monitions. But the second distich in the version given by Mr. Raymund Dowling has little connexion with the first, and the first two lines could be taken by themselves and converted into riming hexameters:—

Si sapiens fore vis, sex serva quæ tibi mando:
Quid dicas, et ubi, de quo, cui, quomodo, quando.

The insertion of "cui" brings the number of precepts in the couplet up to six.

Edward Bensly.

I have read the same advice in the Hebrew poems of Alcharizi. He may have borrowed the idea of it from the Fathers, with whose writings he was in all likelihood familiar. He puts it a trifle more humorously, as becomes an Italian of the age of Boccaccio.

M. L. R. Breslar.

"Walm" as a Street-Name (11 S. iv. 290, 358).—According to Chambers's 'History of Malvern,' 1817, p. 136, there was a spring in Tippin's Rough in Newen's Wood, in the parish of Ledbury, called "Walm's Well or Wa'am's well." W. C. B

The second signification of this word given in the 'E.D.D.' may account for the origin of the name Walm Lane at Cricklewood—a measure of salt after boiling; the example there given being: "The salt made is not disposed into sacks, walms, or any other measure, but lieth in huge great heaps," ('Travels Brereton,' 1634–5).

N. W Hill.

New York.

George Woodberry (11 S. iv. 428).—In the official 'Army List' of 1817, under the heading '18th Light Dragoons, Hussars,' the date of his lieutenantcy is 10 Dec., 1812; and the same date is given in Dalton's 'Waterloo Roll Call.' W. S.

28th Regiment at Cape St. Vincent: 75th Regiment (11 S. iv. 288).—Official Records of British regiments were published about 1835. The author's name was Cannon. William MacArthur.

Dublin.

History of England with Riming Verses (11 S. iv. 168, 233, 278, 375, 418).—There is another of these riming histories which I do not think I have seen referred to. It differs from the others in that it begins at the end and works backwards. Unfortunately I have only the following fragments. The entire poem (?) must be somewhat extensive:—

This is the Sovereign, fair and young,
Whose plaudits flow from every tongue.
Long may she reign, beloved, in peace;
Each year her happiness increase.
Of all her ancient royal line
May hers with noblest glory shine;
And bright in History's page be seen
Victoria, our youthful Queen.
Niece to William the Fourth, the last King who reigned,
When the Bill for Reform was contested and gained;
While parties were eagerly struggling at home,
To no foreign countries our armies did roam.
The ships, too, were quietly kept at their stations,
For peace was preserved by the neighbouring nations.

. . . . . .

George IV.

Son of the patriarch George the Third,
In whose longest of reigns great events occurred:
Duncan, Howe, Jarvis, Nelson, great victories gained,
And Britain the rule of the ocean maintained.

. . . . . .

The Young Pretender in forty-five
In the North of Scotland did arrive;
At Preston Pans the Royalists beat,
But at Culloden suffered a great defeat;
Then fled away from Britain's shore,
And his cause was lost for evermore.

. . . . . .

that bad [*sic*] clever man,
Oliver Cromwell, the State's Director
Under the title of Lord Protector,
When Charles the First had lost his head,
After his men from battle had fled.
For disputes arose, and to war he went
With his unruly Parliament.

. . . . . .

Edward the First, of lengthy limb;
Wales was annexed to the realm by him.
He warred with the Scots, whom often he beat,
Though they rallied again after each defeat.

. . . . . .

Henry III.

His reign was the longest of any but one;
Son of the weak and wicked King John.
His crown to the Pope through fear he resigned,
And famed Magna Carta at Runnymede signed.
Brother to Richard of Lion-heart,
Who in Palestine played a warlike part.
The Germans in prison did him detain;
At the siege of Chalons in France he was slain.
Henry the Second, wise and great;
Yet sorrow reached his high estate.
From Thomas à Becket much trouble grew,
Whom at church the King's attendants slew.
For which Henry himself, without complaint,
Was scourged at the shrine of the so-called Saint

He followed Stephen, whose reign, full of strife,
Caused a fearful waste of human life.
Henry the First, by learning skilled,
Who reigned when his brother by chance was killed:
William called Rufus, which signifies Red:
A prince of bad morals and manners, 'tis said.
The throne by his quickness in travelling he won
From his brother Robert, the eldest son
Of William the Conqueror, stern and bold,
Who ordered the Curfew bell to be tolled,
And caused the Domesday Book to be made,
And the Norman feudal laws obeyed.
He won the great battle on Hastings plain,
Where Harold the King by an arrow was slain,
While his men with Normans in combat mixed,
In the year ten hundred and sixty-six.
Son of Earl Godwin, and successor
To good King Edward the Confessor.
He followed three Danes on the throne that sate:
The first, Canute, who was called the Great:
Then two of his sons to him succeed:
Harold called Harefoot because of his speed:
The last of the race was Hardicanute,
Whose grossness with royalty little did suit.
The Danish power had stronger grown,
And the Saxons had often been overthrown
Since the days of great Alfred, brave and wise,
Who like a bright star in the dark did rise.
He laboured incessantly to assuage
The fury and vice of a barbarous age.
He quelled the Danes, who, on every hand,
Scattered fire and sword throughout the land.
He was grandson of Egbert, whom we call
The first King of England. He ruled over all
The seven kingdoms the Saxons framed,
And, from their number, the Heptarchy named:
Kent, East Anglia, Sussex, Wessex,
Northumbria, Mercia, and Essex.
While the natives, who long for their country had striven,
At length to the mountains of Wales were driven
By Jutes and Angles from Germany's shore,
Who came at King Vortigern's summons o'er,
And drove Picts and Scots beyond the Tweed,
Who invaded the Britons, who help did need,
Feeling of power and help bereft
When by the foreign legions left,
Through Goths and Vandals, tribes of the North,
From forests and mountains sallying forth,
Subduing the Romans, once so bold,
Most famous of all the nations old,
Who conquered the Britons, a barbarous race,
Chiefly employed in war and the chase,
Who dwelt in our native England.

The last lines, I believe, are supposed to be repeated over and over again, after the manner of "This is the house that Jack built," but I am afraid that, even in this truncated and sectional form, the poem is rather long for the pages of 'N. & Q.'

J. Foster Palmer.

8, Royal Avenue, S.W.

Urban V.'s Family Name (11 S. iv. 204, 256, 316, 456, 499).—It was not on the mere "likeness of the names" that I based my suggestion, but, as I stated, three or four ancient reputable writers actually name the Pope as Gulielmo Grimaldi, and now it seems that Boccardo's 'Enciclopedia Italiana' writes of him as Grimoaldo and Grimaud, both forms of Grimaldi.

The Latin 'Life' to which I referred says: "Quibus libentissime adnumerarim Angelicum Grimaldi creatum Cardinalem ab avo suo Urban V. antea Gulielmo Grimaldi."

If Grimaud, Grimoard, and Grimoaldo are the same name, it comes practically to saying that the Grimoards were Grimaldis, for the two latter are undoubted variations of Grimaldi. The Grimoards being an old Provençal family would exactly agree with their being originally Grimaldis; for, as I noticed before, the Grimaldi were settled in Provence, A.D. 973, and gave their name to some places there. This seems to have been somewhat of a habit with them; for a castle and town of Grimaldo, near Salamanca, is mentioned; and I remember, some years ago, climbing up to the village Grimaldi, the Italian side of the Pont St. Louis, beyond Mentone. There is also a Grimaldi in Calabria. L. M. R.

North Devon Words *c.* 1600 (11 S. iv. 449).—The mention of "tea" in the Holsworthy register of 1598 is very surprising. If authentic, it is the first appearance of the word in the English language. This is so unlikely that one must suppose the MS. has been incorrectly read, and suspect the correctness of some of the other words found in it. G. C. Moore Smith.

[Diego also questions meaning of "tea" in 1598.]

Donny Family (11 S. iv. 467).—Apart from the genealogical question, it may be of interest to recall that the name was used by Dickens, who gave it to Miss Donny and her sister at Greenleaf, in the third chapter of 'Bleak House.' Dickens's practice of noting down unusual names is well illustrated by the long lists from his 'Memoranda' printed in Forster's 'Life,' vol. iii. chap. xii.

Edward Bensly.

Lowther and Cowper Families (11 S. iv. 388, 457).—It is correct that Christopher Lowther married Anne, daughter of Sir John Cowper, and at the time of her marriage she was probably the only daughter as her sister Elizabeth died young. She had, however, two brothers—William and Thomas—and, by her father's second marriage, a sister Elizabeth, who was surviving in 1759. Sir John Cowper was a grandson, and Lord Chancellor Cowper a great-grandson, of Sir William Cowper, Bart., of Nonington, Kent, and Hertford; hence the

cousinship. Christopher Lowther of Wressle, so far from dying *s.p.*, left sons John, Sturmy, and Robert, and a daughter Anne. I believe John died in Durham in 1785 *s.p.* It would appear that, if any heirs male of the others survive, they represent the direct line and baronetcy (but no other title) of Lowther of Lowther. The present Lonsdale descent is from a younger brother of Sir John, and the title a revival of two similar titles which died out from want of issue. H. Fanshawe.

Notes on Books, &c.

Pins and Pincushions. By E. D. Longman and S. Loch. (Longmans & Co.)

This book has been written "with the view of pointing out the great importance of the 'Pin,' both in ancient and modern times," and it contains a good deal of matter, both learned and entertaining, concerning one of the smallest of everyday conveniences. We must, however, remark that a little more trouble and time spent by the two authors would have sensibly improved their gatherings. Their volume is decidedly scrappy; in some places it lacks arrangement; and, strangely enough, they have forgotten to supply an Index. They talk of adding dignity to the subject, but introduce reflections in a conversational style, and quote from *The Daily Mail* and *Tit-Bits*. The illustrations are numerous and very attractive, especially in the earlier portion of the volume, where prehistoric pins are figured and described. Dickens, we are told, used to wear two pins connected by a chain in his cravat, and thus followed the type of those used in the Bronze Age. From early days up to recent times pins have figured largely in magic, and the accounts here of various usages of the kind are of great interest. The sticking of pins into a manikin representing the person one wishes to suffer is a well-known feature of witchcraft. We note that a popular embodiment of such a practice appears in 'The Leech of Folkestone' of 'The Ingoldsby Legends.' The doll in this case had great ugly pins in it, "those extended pieces of black pointed wires, with which, in the days of toupees and pompoons, our foremothers were wont to secure their fly-caps and head-gear from the impertinent assaults of 'Zephyrus and the Little Breezes.'"

When the writers (p. 27) ask their readers to consider for a moment what one day in their lives would be without a pin of any kind, they give an indication of their sex. The pin, except for ornamental purposes, is hardly an incessant concern to the modern man, and the reservation is added later (p. 145) that pins are "now more essentially of feminine use." Scarfpins and tiepins are not, we think, so popular as they were, though the well-dressed young man uses a safety-pin to keep his tie in place when he wears a soft collar.

Pins in drinking-vessels have been discussed in our columns, as also a "policy of pin-pricks." We do not know what is the earliest use of pin-dropping to indicate silence. Pin-pricked pictures are well illustrated, one of the plates presenting the work of a lady now in her 101st year.

'Pins in Poetry and Prose' gives a good collection of quotations from the former, but why are not the authors cited arranged in alphabetical or chronological order? It seems odd to jump from Swift to Milton, followed by Mrs. Browning and Shakespeare. The prose selections could easily be increased. Thus Swift writes in his 'Journal to Stella' (Letter XV., February, 1710/11):—

"Well, you shall have your pins, but for candles ends, I cannot promise, because I burn them to the stumps."

In 'Adam Bede,' chap. xv., Hetty "could see the head of every pin in her red-cloth pincushion." Pincushions were in earlier days both beautiful and elaborate, as is shown here, and some fine examples are pictured which testify to the Jacobite faith.

In a new edition the authors might revise their derivation of the word "pin." The last two figures in the date of Daudet's death (p. 125) should be reversed; and our correspondent Mr. Thomas Ratcliffe is called "Radcliffe" in the Preface.

Booksellers' Catalogues.—December.

Mr. P. M. Barnard's Tunbridge Wells Catalogue 49, 'Tracts, Broadsides, Sermons, etc.,' contains 591 entries, chiefly belonging to the seventeenth century. The most interesting portion deals with the years 1640–65 (250 items), and includes some important tracts on the Civil War and Restoration. Among the more notable items are the first edition (the "mourning edition") of Sylvester's 'Lachrimæ Lachrimarum' (1612) on the death of Prince Henry, 8*l.* 8*s.*; a Parliamentary declaration on horses and arms, with a woodcut of the mark used on them, 1*l.* 12*s.*; an account of the naval successes of Sir Richard Stayner (1656) and Blake (1657) against the Spaniards; a number of tracts by Prynne, besides others relating to Ireland; and several broadsides.

Mr. J. G. Commin of Exeter includes in his Catalogue 280 *The Art Journal*, complete to 1910, 62 vols., 9*l.* 10*s.*; *Magazine of Art*, complete set, 27 vols., 5*l.* 'Records of New Amsterdam,' 7 vols., 3*l.* 10*s.*; *Anglo-Saxon Review*, 10 vols., 3*l.* 15*s.*; *Archæological Journal*, 36 vols., 4*l.* 18*s.*; and several English Chronicles bound by Bedford. Audsley and Bowes's 'Keramic Art of Japan,' 2 vols., is 6*l.* 15*s.*; Bida's etchings to the Four Gospels, 2 vols., 3*l.* 15*s.*; Britton's 'Cathedral Antiquities,' 5 vols., 2*l.* 18*s.* 6*d.*, and 'Architectural Antiquities,' 5 vols., 3*l.* 3*s.*; and Chalmers's 'Caledonia,' 7 vols., 3*l.* There are a large number of books under Devon and Cornwall. Shaw's 'Dresses and Decorations of the Middle Ages,' 2 vols., is 2*l.* 18*s.*; Gillray's 'Caricatures' 4 vols., 7*l.* 10*s.*; Guillim's 'Heraldry,' best edition, 6*l.* 10*s.*; and *Punch*, 100 vols., 7*l.* 10*s.* There are several entries under Numismatic, and a number of antiquarian works from the library of the late Hardinge F. Giffard.

Messrs. W. & G. Foyle, who issue a large number of classified lists, have sent us their Catalogue of Literature and Reference Books, which includes a general summary of all their catalogues; Selected List of Educational Books;

Catalogue of Medical Books; Catalogue of Sixpenny Books; and Catalogue of Technical and Scientific Books.

Mr. John Grant of Edinburgh sends two Catalogues. The first is devoted to Books for General Reading and for Reference, and includes 'The Corporation Plate of the Cities and Towns of England and Wales,' by Llewellynn Jewitt and W. H. St. John Hope, 2 vols., 387 illustrations, 1*l.* 15*s.*; 'Old English Silver and Sheffield Plate,' by J. W. Caldicott and J. Starkie Gardner, 87 plates, 1*l.* 1*s.*; 'The Poetry of Badenoch,' by the Rev. T. Linton, large-paper edition, 14*s.* 6*d.*; Baring-Gould's 'Cornish Characters and Strange Events,' 8*s.* 6*d.*; 'Water: its Origin and Use,' by W. Coles-Finch, illustrated, 7*s.* 6*d.*; 'Le Roman de Merlin,' edited by Dr. Oskar Sommer, 17*s.* 6*d.*; Helps's 'Spanish Conquest in America,' 8*s.* 6*d.*; and Ferguson's 'Teutonic Name-System,' 1864, 6*s.* Mr. Grant also offers Vols. V.–XXIII. of *The Classical Review* for 1*l.* 5*s.*, and Vols. X.–XXIII. for 15*s.*

Mr. Grant's second Catalogue contains Colour-Books and Finely Illustrated Works. These range in price from tenpence for a short account of Irving, illustrated by Mortimer Menpes, to 2*l.* 10*s.* for Sir Walter Armstrong's handsome volume on Raeburn, so that pockets of all capacities can be suited.

Mr. George T. Juckes calls his latest Catalogue 'The Bibliophile's Christmas Hamper.' It includes a choice collection of books, some of the most noticeable being Browning's Works, 17 vols., 1888–1894, 20*l.*; Vallance's 'Art of William Morris,' 1897, 10*l.* 10*s.*; Picart's 'Religious Ceremonies,' 12 vols., folio, 7*l.* 7*s.*; Crane's 'Spenser's Faerie Queen,' 19 parts, Japanese vellum, 18*l.* 18*s.*; 'An Exposition of the Work of Turner by Ruskin,' Edition de Luxe, 2 vols., folio, 6*l.* 12*s.* 6*d.*; and Voltaire's Complete Works in English, illustrated, 43 vols., crimson buckram, 20*l.* There are also many items for more modest purses.

Messrs. Myers's Catalogue 174 contains a set of 8 folio plates after Bunbury, 'Uniforms of the British Army in 1791,' choice impressions in fine state, 12*l.* 12*s.*; a pair of coloured plates, 'Salmon Fishing in Picturesque Scottish Streams, framed, 7*l.* 7*s.*; 'The Peninsular Heroes,' proof mezzotint after Knight by Bromley, large folio, 5*l.* 5*s.*; 'Heroes of Waterloo,' 5*l.* 5*s.*; 'Naval Heroes,' 5*l.* 5*s.*; a selection of Sir Robert Strange's works in first published state; four rare coloured views of the London Docks, large folio, by Daniell, 1803, framed, 36 guineas; an autograph proof portrait of the twelfth Duke of Hamilton, mezzotint after Buckner by Wagstaff, 5*l.* 5*s.*; and a mezzotint, autograph proof, of the third Marquis of Londonderry, 5*l.* 5*s.*

From Ludwig Rosenthal's Antiquariat, Munich, we have a Catalogue of Rare and Old Books in the English Language, containing 2,883 items, of which we may mention 'Vitæ Patrum,' printed by Wynkyn de Worde, 1485, 250*l.*; 'The Royal Book,' printed by Caxton, *c.* 1488, 250*l.*; Chippendale's 'Gentleman and Cabinet-Maker's Director,' 1762, 50*l.*; Fielding's 'Tom Jones,' first edition, 1749, 15*l.*; Goldsmith's 'Vicar of Wakefield,' first edition, 1766, 150*l.*; Gribelin's 'Book of Ornament,' 1704, 30*l.*; and Brunetti's 'Sixty Different Ornaments,' 1736, 40*l.* Many other important items are to be found under the headings of Bibliography, Drama, English History and Literature, Medicine, Shakespeare, Theology, &c., at prices varying according to the degree of rarity, thus catering not only for rich collectors, but also for students of art, literature, and science. Coming from a Continental house, this is a remarkable catalogue.

Messrs. Sotheran's Price Current 721 is a collection of books suitable for Christmas and New Year gifts. It begins with Ackermann's illustrations of the Public Schools, with plates coloured by hand, 1816, 27*l.* 10*s.* Esquemeling's 'Bucaniers of America,' first edition, with MS. matter by Mark Noble, 1684–5, is 25*l.*; the first edition of 'The Ingoldsby Legends,' 3 vols., with illustrations by Cruikshank and Leech, 16*l.* 16*s.*; an extra-illustrated set of Murray's Library Edition of Byron, 10 vols. in 12, 1830–39, 56*l.*; a fine illustrated large-paper set of Dibdin, first editions, 6 vols., 1817–23, 65*l.*; a set of first editions of George's Eliot's Novels and Poems, 27 vols., 42*l.*; a set of *The English Historical Review*, 25 vols., 1886–1910, 42*l.*; a brilliant copy of 'The Houghton Gallery,' 2 vols., 1788, 70*l.*; the first edition of 'Endymion,' original boards, 1818, 52*l.* 10*s.*; the Edition de Luxe of Meredith's Works, 35 vols., 37*l.* 10*s.*; James Shirley's 'Six New Playes,' first edition, with two other plays, bound in 1 vol., 1653–5, 25*l.*; 85 drawings of Wedgwood Vases and China, 60*l.*; and Westmacott's 'English Spy,' first edition, illustrated by Rowlandson, Gillray, and others, 2 vols., 35*l.* There are many entries under Dickens.

[Notices of other Catalogues held over.]

W. T. Lynn.—The death last Monday week of Mr. William Thynne Lynn, the astronomical expert of *The Athenæum*, also deprives 'N. & Q.' of an old and valued correspondent. Mr. Lynn wrote in our columns for many years, specially on Biblical subjects, and details of the Calendar, such as the chronology of Easter and the date of the birth of Christ. His little books on elementary astronomy had a considerable popularity.

W. M. Graham Easton. — We have also to regret the loss of another contributor in Mr. W. M. Graham Easton, who died in his sleep on the 8th inst. He wrote principally on genealogy and Scottish subjects.

Notices to Correspondents.

Correspondents who send letters to be forwarded to other contributors should put on the top left-hand corner of their envelopes the number of the page of 'N. & Q.' to which their letters refer, so that the contributor may be readily identified. Otherwise much time has to be spent in tracing the querist.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publishers"—at the Office, Bream's Buildings, Chancery Lane, E.C.

F. F. B.—Forwarded.